

March 23, 2016

To: Ken McDonald
For the Instructional Quality Commission
California Department of Education

From: Ross E. Dunn
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Subject: Comments and Recommended Edits for the Framework for History – Social Science

On November 18, 2015, I submitted to the IQC a version of this letter with accompanying attachments of recommended content description chapter edits. I should have resubmitted these documents between December 17, 2015 and February 29, 2016. I have been assured, however, that the Board of Education will take my current submission into consideration before it completes its work on the revised History – Social Science Framework

I would like to make a number of comments about two elements of the draft Framework. I have also attached a copy of Chapter 10 of the Framework in which I have made specific recommendations for changes, mainly for regarding historical questions that have been inserted into the grade 6 course descriptions.

I should mention that in 2009 Nancy McTygue asked me to serve on a committee to review and revise the Framework course descriptions, including development of essays for grades 6, 7, and 10 titled “Global Overview.” In the past two years I have also reviewed and commented on the world history course descriptions again, and I drafted the text of the current Appendix A: Problems, Questions, and Themes in the History and Geography Classroom.

1. Historical questions inserted into Framework course descriptions.

I have strongly supported the idea of embedding analytical questions in the course descriptions. Historical studies in California schools should be founded, not simply on “coverage” of particular countries, civilizations, or topics but on the posing of concrete analytical questions, including topically broad ones. These questions should in every case serve as gateways to classroom investigations and discussion. They should address issues of historical cause, consequence, significance, comparison, and patterns of change on scales from the local to the global. My great concern is that the questions inserted in the course descriptions do not on the whole accomplish this purpose, that is, the commitment the Framework makes repeatedly to development of historical thinking skills. All questions in the Framework, or so it seems to me, should support the development of students’ critical skills. All questions should be designed to encourage lively engagement in learning. The draft Framework acknowledges the goals of both the Common Core and the *C-3 Framework for Social Studies State Standards*. The questions currently in the draft Framework, however, only rarely address the skills set forth in those two publications.

I have closely examined the questions in grade 6 world history and attached suggested edits in this chapter. But I have also reviewed the questions in the grade 7 and grade 10 world history descriptions and read through the questions in the United States history descriptions. Questions in all these grades tend to be highly generalized descriptive (rather than analytical) interrogatives aimed, or so it appears, to indicate material that students ought to "cover" in the Framework units. The great majority of the questions have little classroom utility as specific analytical prompts for student thought and activity. Most of them are either over-generalized, indeterminate, vague in meaning, or sprawling and unmanageable in the subject matter they address. All the questions should, on the contrary, invite students to query specific issues of causation, consequence, and significance and to interrogate and analyze historical evidence. Very few of the hundreds of questions model for teachers exemplary analytical approaches or serve well as starting points for specific inquiry.

Take the example of a question in grade 6: "How did people live by the gathering and hunting way of life?" Like so many, this question is overgeneralized and vague, offering teachers and students no clarity regarding a *historical problem* to be addressed. The question is also circular ("How did people live by their way of life?"), rendering it illogical. A student would likely give an answer to this question that would terminate rather than stimulate discussion ("They gathered and they hunted.") In my marginal comments I suggest: "Why did the foraging and hunting way of life require that people live in small social groups and cooperate on a basis of social equality?" This question requires that students contemplate a concrete historical problem regarding cause and consequence and invites them consider evidence in developing their answers. All the questions in the Framework course descriptions should encourage critical analysis in one way or another rather than simply ask for descriptions of phenomena.

Another example from grade 6 is this question in the section on China: "How did the philosophical system of Confucianism support individuals, rulers, and societies? The phrase "support individuals, rulers, and societies" crams three different broad social or political categories into this one question. Thus, the question is really a sort of "outcome" requirement, a statement of what students should "cover" in studying ancient China. Outcome prescriptions are a useful curricular element, but that is not what the numerous questions in the course descriptions of all grades are intended to be. As a launching pad for classroom research and discussion this question has no concrete value. The question would have to be broken down into several parts, each of which would address one or more critical skills. The language of the question itself would have to be critically examined, especially the assumption embedded in it that Confucianism always "supported" individuals, rulers, and societies. Confucianism also "challenged" rulers, and it supported "individuals" only in so far as they humbly accepted the dominant social order. I believe that the IQC and the State Board are missing a huge opportunity to model for teachers good examples of questions that tax student's critical faculties and that may serve as foundations for class activities.

I am attaching the November 20, 2015 text of the course description for grade 6 (Chapter 10). Using MS Word tracking I have suggested a number of specific edits, most of them, though not all, addressing the historical questions in the draft. I have introduced revisions of nearly all of these questions. My intention is to offer the IQC and the State Board a model for formulating questions for all history grade levels in a more effective manner and in conformity with the spirit

of Common Core and the C3 Framework. I believe that a small group of teachers, historians, and experts on critical skill development could rewrite the questions that need to be rewritten for all grades in a relatively short time.

2. Global Overview Statements

In 2009, a group of teachers and scholars, including myself, brought together under the leadership of Nancy McTigue undertook to write a first-round revision of the world history course descriptions in the 2005 Framework edition. This group proposed that the descriptions of the three world history courses begin with a Global Overview section. Both CDOE officers and the IQC History – Social Science subject committee thought this was a good idea, so our group proceeded to develop it. The fundamental concept was to offer teachers and students ways to link content in the set of course descriptions for each grade level to larger-scale regional, hemispheric, or global patterns of historical change. Research in both the United States and Britain has shown that exposing students not only to local, national or civilization studies but also to “big pictures” of the world’s past, for example, effects of global environmental change beginning in ancient times, enhances historical learning. The working group believed, therefore, that many teachers would welcome opportunities to relate developments in particular times and places to larger patterns of change, much as students learn spatial geography by studying maps from local to global scales.

The November 20, 2015 version of the Framework has retained the Global Overview for grade six but has seriously truncated it for grades 7 and 10, moving some of the language in it to particular course description modules. One problem with this decision is that the logic of including the Global Overview in grade 6 but only much abbreviated forms of it in grades 7 and 10 is never made clear. An odd asymmetry in the three world history courses is thus introduced. Of greater concern to me is the decision to deprive teachers of the complete set of three Global Overviews and therefore opportunities to challenge students to think about history at different scales of time and place and to recognize that no scale is *better* than another but that students see *different historical patterns* at different scales. For example, the origins Industrial Revolution requires *both* a focus on England and the world context of trade, empire, slavery, and so on. I know it is late in the game to restore the Global Overviews in their full richness to grades 7 and 10, but the board would find will participants in accomplishing this revision at little cost.

Sincerely,

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Chapter 10

Grade Six – World History and Geography: Ancient Civilizations

Global Overview: Early Beginnings to 300 CE

- How did the environment influence human migration, ancient ways of life, and the development of societies?
- What were the early human ways of life and how did they change over time? (hunting and gathering, agriculture, civilizations, urban societies, states, and empires)
- How did the major religious and philosophical systems (Judaism, Greek thought, Hinduism, Buddhism, Confucianism) support individuals, rulers, and societies?
- How did societies interact with each other? How did connections between societies increase over time?

Students in sixth-grade world history and geography classrooms learn about the lives of the earliest humans, the development of tools, the foraging way of life, agriculture, and the emergence of civilizations in Mesopotamia, Egypt, the Indus River valley, China, Mesoamerica, and the Mediterranean basin. Although teachers should keep the focus on ancient events and problems, this course gives students the opportunity to grapple with geography, environmental issues, political systems and power structures, and civic engagement with fundamental ideas about citizenship, freedom, morality, and law, which also exist in the

Commented [RD1]: I argued in an accompanying letter to the IQC that the questions added to the content descriptions do not serve well as prompts for concrete discussion in classrooms. On the whole, they are highly generalized, they have too many parts, they lack clarity of meaning, and they offer students no solid points of departure for actual classroom thought and activity. What they mainly do is restate the topics in the course descriptions in sprawling and indeterminate form. Questions embedded in the descriptions should have robust classroom value. They should all focus on specific (though not necessarily detailed) developments and address issues of cause, consequence and comparison.

My recommended substitutions for each bulleted question:

•What factors of the earth's physical and natural environment and of human technological skills enable our species to successfully colonize all of the world's major land masses, something none of our hominin ancestors accomplished?

•How did the types of societies that developed in the world up to 2000 BCE—foraging, early farming, and complex urban—fundamentally differ from one another in terms of settlement, social and political organization, occupations, and relations between men and women?

•What factors might have encouraged the rise of large-scale religious and philosophical systems starting in the first millennium BCE, when until then people's belief systems were small-scale and local?

Why did people in different parts of Afroeurasia or the Americas want to trade with one another over long distances? What technological advances contributed to the growth of commercial exchange?

modern world. Students practice history as an interpretative discipline. They read written primary sources, investigate visual primary sources, and learn how to analyze multiple points of view, cite evidence from sources, and make claims based on that evidence in writing and speaking.

Although most of the sixth-grade standards are organized regionally, there are patterns which the teacher uses to connect the regional studies into a world history. These are:

- The movement of early humans across continents and their adaptations to the geography and climate of new regions.
- The rise of diverse civilizations, characterized by economies of surplus, centralized states, social hierarchies, cities, networks of trade, art and architecture, and systems of writing.
- The growth of urban societies and changes in societies (social class divisions, slavery, divisions of labor between men and women).
- The development of new political institutions (monarchy, empire, democracy) and new ideas (citizenship, freedom, morality, law).
- The birth and spread of religious and philosophical systems (Judaism, Greek thought, Hinduism, Buddhism, Confucianism) which responded to human needs and supported social norms and power structures.
- The development and growth of links between societies through trade, diplomacy, migration, conquest, and the diffusion of goods and ideas.

The first section below outlines the development of these themes throughout the world over time. It is divided into three chronological periods: Beginnings to 4000

BCE; 4000-1000 BCE: Kingdoms and Innovations; and 1000 BCE-300 CE: An Age of Empires and Interactions. The second section outlines the development of these themes following the regional structure of the existing 6th-grade standards.

Beginnings to 4000 BCE

Modern humans, *Homo Sapiens*, are members of the Great Ape family. About 25 million years ago a medium-sized primate group split into apes and monkeys; both groups found an ecological niche in trees. Apes didn't have tails, relied primarily on their arms for locomotion by swinging in trees (as opposed to monkeys who primarily used four legs for travel). Apes developed a keener sense of vision; monkeys developed a better sense of smell. Subsequently, the ape family branched into two major lines—hominins and what we now usually call apes. The ape strand led to the present day chimpanzees, bonobos, and gorillas.

Our early ancestors, the hominins, and chimpanzees, our closest non-hominin relative, appeared about 6 million years ago. Both were partially bipedal. By 2.5 million years ago, these early hominins had evolved to walking upright. After passing through the **australopithecine** (southern ape) stage, the hominins eventually gave rise to our genus *Homo* (our first human-like ancestors), which initially appeared about 2.5 million years ago in Africa. The brains of this new genus were about the same size as chimpanzees but grew steadily through the next million years. There were several species of these early homo lines whose population began to grow, though very gradually, after they

Commented [RD2]: australopithecine

68 began to make use of tools more extensively. Our early human ancestors
69 evolved larger brains in response to the survival needs of hunting and gathering
70 in small bands, employed rudimentary stone tools for skinning animals and
71 weapons (such as spear heads and knives), developed simple clothing and
72 shelter, and used fire opportunistically. Pair-bonding, which allowed for more
73 extensive for child rearing, contributed to survival success.

74 There are various theories of how these hominins evolved. Most scholars
75 suggest that the continued growth of brain size necessitated larger food intake.
76 About 2 million years ago, a few of our early human ancestors migrated out of
77 their east African homeland to the rest of that continent and subsequently spread
78 throughout the world --to Europe, and as far east as Indonesia and China. The
79 various species of the homo line continued to evolve and eventually became the
80 more modern *Homo erectus*, *Neanderthals*, and *Denisovans*. Using archeological
81 evidence, such as the carbon dating of bones, stone tools and weapons, DNA
82 evidence of matrilineal and patrilineal descent, the examination of food remains
83 and campsites, students can consider, **How do we know about these early**
84 **proto-humans? Why did they succeed in replacing other Hominin lines?**

85 Around 200,000 years ago our direct human ancestors appeared, modern
86 *Homo sapiens* (the wise man), who were anatomically the same as modern
87 humans. At that time there was nothing particularly special about our species
88 compared to the other homo species. We co-existed with several other homo
89 lines who also possessed similar brain sizes, walked upright, used fire, ate a
90 variety of foods, were skilled gatherers, progressed from scavengers to hunters

Commented [RD3]: Substitute:
“What evidence do we have that these human ancestors existed?”
Why did *Homo sapiens* eventually succeed in replacing all other
hominin species?”

Comment: Paleoanthropologists don't commonly use the term
“proto-humans.” The second question requires student speculation
built on limited evidence. Comparing *Homo sapiens* with earlier
species is preferable here because students may ponder the more
substantial aptitudes and skills that our species possessed and that
our predecessors lacked.

of large animals, and used comparable tools. However, *Homo sapiens* were lighter, less muscled, more adaptable, and kept developing larger brains.

About 70,000 years ago *Homo sapiens* began a major transformation. The species underwent a cognitive revolution which allowed us to acquire sophisticated language, the ability to abstract, imagine, and plan, and to develop the social skills and myth-making capacity required for group cohesion. These talents permitted *homo sapiens* to develop more sophisticated tools and inventions, learn from one another and pass technical, cultural, and organizational knowledge from one generation to the next. *Homo sapiens* also began to act collectively in large groups for foraging, hunting, and defense. These talents allowed our species to learn from experience and adapt more easily to a changing conditions. Consequently, modern humans were able to survive the varied and extreme climates found on this planet.

Under one highly regarded explanation, the climate worsened around 160,000 years ago, leaving much of African uninhabitable. The numbers of our immediate ancestors declined precipitously and some sought refuge on the southern coast where they learned to exploit the rich shell food beds for food.

Unlike territory with scattered resources, territory that featured dense collections of resources required a stationary home base and defense against others. These ancestors evolved a genetically encoded prosocial proclivity, the ability to use sophisticated language and symbols, more advanced conceptual and cognitive capacities, and social lifestyle shifts to encourage sophisticated innovation and cooperation with unrelated individuals. These traits allowed them to better exploit

Commented [RD4]:

Substitute:

From about 195,000 to 123,000 years ago, a long ice age produced dry conditions in eastern Africa, where *Homo sapiens* was emerging. This harsher climate may have encouraged foraging and hunting bands to push gradually to the southern African coast, where early communities thrived on rich seafood diets.

Comment: To say that “much of Africa” became uninhabitable makes no sense for 160,000 years ago because at that time all *Homo sapiens* populations that we know of lived only in eastern Africa. The assertion of a precipitous population decline 160,000 years ago is highly speculative. The precipitous decline we really know something about occurred 60-80,000 years ago during the most recent glacial era. Also, the phrase “sought refuge on the southern coast” suggests a rapid migration of refugees from East to South Africa, which certainly did not occur.
Sources: Christian, et al. *Big History* (2014); Spier, *Big History and the Future of Humanity* (2011).

Commented [RD5]: Substitute:

“a genetically encoded inclination to form social bonds,”

Comment: Avoid sociological jargon.

and defend their resource-rich territories against invaders. With their increased brains and ability to cooperate they became even more inventive. Their development of projectile weaponry, especially when coated with poison, was a revolutionary innovation that allowed for safer hunting. (Neanderthals never discovered bows and arrows and many were killed getting too close large animals in the hunt).

The story of how our now fully human ancestors populated the earth starting around 70,000 years ago is fascinating. Although the general narrative is generally understood, some details are known, some controversial, and some yet to be discovered. Students can consider the impact of population pressure, the availability of untapped hunting grounds, warfare, or even a sense of adventure as they consider the evidence for the migration and various routes taken. **Why**

did modern humans leave Africa? What happened to all the other ~~Hominids~~

~~hominins~~ in Africa, or ~~to~~ the Neanderthals who had evolved from earlier

~~humans-hominins~~ in Europe? How did modern humans travel across the

hemispheres? How violent or aggressive were these early humans? In their

investigations, students can consider the fact that as the modern humans

peopled the world, the other lines became extinct. They can consider how

modern humans from Indonesia crossed land bridges and developed the sea-

faring technology to settle the continent of Australia more than 40,000 years ago.

And students can develop their own explanations for how 14,000 years our

species had populated both North and South America and had peopled every

Commented [RD6]: Keep term use consistent.

Commented [RD7]: Avoid the notion that Neanderthals evolved from earlier *Homo sapiens*.

Commented [RD8]: Delete this question: How did modern humans travel across the hemispheres?

It is vague, and it seems unrelated to the questions that come before and after it.

Commented [RD9]: Substitute: What evidence do researchers have that early humans engaged in violent or aggressive behavior?"

Commented [RD10]: Bad analytical wording here because it "leads the jury," implying that violent behavior in some measure may be presumed. Also, there is no comparative marker: "how violent" compared to what?

continent except Antarctica_ (although some islands such as New Zealand and Hawaii were not inhabited until much later).

In all these places people survived by foraging, hunting, and fishing, and they lived in bands, that is, communities typically numbering no more than a few dozen men, women, and children. World population of our species began to rise but very gradually. Often, these bands were loosely associated with larger groups, such as tribes who had a common language and belief systems. For example, when the British conquered Australia in the eighteenth century, they found 300,000 to 700,000 hunter-gatherers organized into between 200-600 tribes (further divided into multiple bands) each with its own language, customs, norms, and belief systems.

Around 10,000 years ago, some humans began to domesticate plants and animals and experiment with farming. Others learned to mine for desired metals and precious stones after smelting was discovered. Their activities led to the development of new ways of life: agriculture in settled villages, trade, and pastoral nomadism. Students investigate why these radical changes began to occur after humans had lived exclusively as gatherers and hunters and still managed to adapt successfully to many climates and climatic changes over hundreds of thousands of years. **Why did some humans start to plant and**

harvest crops, live in crowded villages, and later build cities, accept the rule of monarchs, and pay taxes? Why did the pace of historical change in certain parts of the world begin to speed up?

Commented [RD11]: Substitute:

Why did some human groups start to plant and harvest crops, lived in crowded villages, and take orders from chiefs, when our species flourished for tens of thousands of years without did these things?

Comment: Bringing in cities, monarchs and taxes here gets ahead of the story. Also word with comparative marker to emphasize that these developments were not simply inevitable or natural.

Commented [RD12]: Substitute: Why did human settlements become bigger and socially more complex after people started farming?

Comment: Avoid vague, over-generalized questions.

During this period many technological and social discoveries or inventions occurred building on the previous breakthroughs, such as use of fire, cooking, boats, use of tools for hunting, defense, and daily life, and tools to make tools, language, expressions of emotions, the ability to understand what another person was thinking, planning, pair-bonding, cooperation, bands and tribes, clothing, sewing, containers, and art, including pigmentation, music and dance. The new innovations included domestication of animals and farming, smelting of copper, then bronze, then iron, the plough, twisted rope, musical instruments, beer and wine, religion and ancestor worship, more complex boats, and trade allowed for an increasing population and standard of living. Working in small groups, students can explore the impact of these discoveries and innovations by examining one discovery or invention in-depth to develop and present a short oral presentation that both explains the innovation and speculates as to its overall significance.

4000-1000 BCE: Kingdoms and Innovations

At the beginning of the period between 4000 and 1000 BCE, the earliest complex urban societies, or civilizations, rose. By the end of this period, there were many urban societies, and their interaction had accelerated. During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around the Aegean Sea. By about 2000 BCE, urban societies also began to emerge in the Americas, starting with the

181 Olmec civilization in Mesoamerica and Chavín in South America. Many
182 inventions and ideas fundamental to modern life appeared, including the wheel,
183 writing, more complex metallurgy, codes of law, mathematics, and astronomy.
184 While cities grew in some areas, hunter-gatherers and village farmers remained
185 in other areas. Increased trade occurred. Global population rose at a faster rate
186 than it had before 4000 BCE.

187 Powerful people (warlords) took control of the tribes in larger areas and
188 eventually the strongest warlords formed states or city-states with governments
189 headed by kings or, very occasionally, queens, often claiming authority from
190 gods and passing on power to their own descendants. Supported by political
191 elites (nobles, officials, warriors) and priests, these monarchs imposed taxes on
192 ordinary city dwellers and rural people to pay for bureaucracies, armies, irrigation
193 works, and monumental architecture. Writing systems were first invented to serve
194 governments, religions, and merchants, and later became means of transmitting
195 religious, scientific, and literary ideas. Some of the religions of this era, such as
196 early Hinduism and Judaism, set the stage for later world belief systems.

197 Migrations continued as farming peoples slowly expanded into tropical Africa
198 and Southeast Asia, North and South America, and the temperate woodlands of
199 Europe. In the steppes of Central Asia, a new way of life and type of society
200 emerged after 4000 BCE. There, communities lived by herding domesticated
201 animals, such as sheep, cattle, or horses. Their economy, called pastoral
202 nomadism, permitted humans to adapt in larger numbers to climates which were
203 too dry for farming. Pastoral nomads lived mainly on the products of their

livestock. They grazed herds over vast areas and came regularly in contact with urban societies, often to trade, sometimes to make war. By the end of this period, urban societies ruled by monarchies had greatly expanded their control over agricultural regions, but many people still lived in small village, pastoral nomad, and hunter-gatherer societies.

1000 BCE-300 CE: An Age of Empires and Interchange

During these 1,300 years, many patterns of change established in the previous era continued, but at a faster pace. The number of cities multiplied, and states appeared in new forms that were bigger, more complex, and more efficient at coercing people and extracting taxes from them. A new form of state developed – the empire. Among the largest states of that era were the Assyrian and Babylonian Empires centered in Mesopotamia, the Achaemenid, Parthian, and Sasanian Empires in Persia, the Kushan Empire in Central Asia, the Maurya Empire in India, and the kingdom of Kush in the upper Nile River valley. The largest of all were the Roman Empire, which came to embrace the entire Mediterranean Sea region and much of Europe, and the Han Empire in China. At the dawn of the first millennium CE, these two states together ruled a small part of the earth's land area, but roughly one-half of the world's population.

A second key development of that era was the establishment of a thicker web of interregional communication and transport, which allowed goods, technologies, and ideas to move long distances. Interlocking networks of roads, such as the Silk Road, and sea lanes in the Indian Ocean and Mediterranean Sea, connected empires, kingdoms, and regions of the Eastern Hemisphere with

one another. Merchants and other travelers created similar interconnections in Mesoamerica and along South America's Andean mountain spine. Merchants traveled long distances in caravans and ships to connect farming and urban societies that lay along the rims of seas, deserts, and steppes. In this period, the religions of Hinduism, Judaism, Buddhism, and Christianity and the philosophies of Confucianism and Greek thought emerged and spread within empires and along trade routes. These religious and philosophical systems changed as they developed, in order to address human needs, support social order, and adapt to different societies.

The following section discusses the development of the above themes following the existing sixth-grade standards. Teachers use the guiding questions to focus on course themes and draw comparisons with other regional units.

Early Humankind and the Development of Human Societies

- How did the environment influence the migrations of early humans? How did early humans adapt to new environments and climate changes?
- How did people live by the gathering and hunting way of life?
- Why did some people develop agriculture and pastoral nomadism? What were the effects of these new ways of life?

In the first unit, students learn about the emergence and migrations of early humans, the gathering and hunting way of life, and the emergence of village agriculture and pastoral nomadism. To frame the topic of the emergence and migrations of early humans, the teacher uses these questions: **How did the**

Commented [RD13]: See my substitutions where these questions appear below.

environment influence the migrations of early humans? How did early humans adapt to new environments and climate changes? For millions of years, the genetic ancestors of humans, known as hominins (or hominids), used stone tools and lived on foods found by gathering and hunting. Archeological evidence shows students that our earliest forebears evolved in eastern Africa and that small bands of those ancestors migrated into Eurasia about 1.9 million years ago, driven by population gains and increased competition for food. Around 800,000 years ago, early humans discovered how to control fire, allowing them to cook food, keep away predators, and burn areas of land in order to flush out game.

Homo sapiens, that is, anatomically modern humans, evolved in Africa around 200,000 years ago. Modern humans adapted well to new environments, developing increasingly diverse stone and bone tools for collecting and processing food. About 100,000 years ago, our species developed the capacity for language, which accelerated technological change. Spoken language and the evolution of pro-social mental and social structures enabled humans to teach complex skills to each other, cooperate with others, pass down ideas to the next generation, and talk about their world and the cosmos.

After leaving Africa 90,000 to 100,000 years ago, humans may have reached Australia 60,000 or more years ago and Europe 40,000 years ago. In the Middle East and Europe, humans encountered Neanderthals, a related hominid species, who became extinct about 28,000 years ago. Early humans reached the Americas from Eurasia at least 12,000 years ago, possibly earlier. Students use

273 maps to identify the patterns of early human migration and settlement which
274 populated the major regions of the world. Reading climate zone maps and
275 studying climate change during the Pleistocene (glacial and interglacial periods)
276 helps students develop an understanding of the effects of climate on the Earth
277 and on the expansion of human settlements. In California EEI Curriculum Unit
278 6.1.1, “Paleolithic People: Tools, Tasks and Fire,” students analyze why humans
279 chose certain migration routes, settled in particular locations, developed
280 lifestyles, cultures, and methods to extract, harvest, and consume natural
281 resources to understand how early humans adapted to the natural systems and
282 environmental cycles in different regions, and how these factors influence the
283 settlement of human communities. Students analyze how human migrants might
284 adapt to a colder or hotter climate, growth of human population, competition with
285 another hominid species, floods, or droughts.

286 Although humans made many adaptations to the conditions of their
287 environments, until about 10,000 years ago, they all lived by the same way of life,
288 hunting and gathering. The teacher introduces the first of the ways of life
289 students will study in this course with this framing question: **How did people live**

290 **by the gathering and hunting way of life?** There was a division of labor
291 between women and men, but they contributed equally to supporting the band.
292 Adult men were more likely to travel away from the camp to forage or hunt, while
293 women, who were likely to be pregnant or have small children to care for,
294 collected edible plants and trapped small animals close to home. Because
295 gatherers and hunters need a large area to support themselves, bands were

Commented [RD14]: Substitute:
Why did the foraging and hunting way of life require that people live
in small social groups and cooperate on a basis of social equality?

Comment: This question’s circularity makes it illogical. The obvious
answer would be: “They gathered and hunted.” (!)

296 small. Social cooperation was very important, but there were few social
297 differences between people.

298 To understand the gathering and hunting way of life and appreciate the
299 linguistic and cognitive advantages of *Homo sapiens*, students analyze primary
300 sources from this long time period before written language. Our knowledge of this
301 era depends on evidence from material remains, especially from bones and
302 stone tools, and, more recently, from research on human DNA and long-term
303 climatic and geological change. Students can analyze cave paintings from
304 Chauvet, Lascaux, and Altamira, with pairs of students first answering a
305 descriptive question, such as: **What colors did the artist use? What kinds of**
306 **animals are shown in the painting?** and then making an interpretation about:
307 **What was important to hunter-gatherer people? Why do you think the artist**
308 **painted this?** Student pairs can then share their interpretations, claims, and
309 evidence with the whole class. Students use ~~academic-clear~~ language to
310 articulate their observations and interpretations to another student and the whole
311 class, supporting the development of oral discourse ability. **Students** investigate
312 the dramatic changes that took place when some humans began to domesticate
313 plants and animals and settle in one place year round, with these questions: **Why**
314 **did some people develop agriculture and pastoral nomadism? What were**
315 **the effects of these new ways of life?** Teachers begin by asking students why
316 a gatherer might start planting seeds. **How might a hunter start to tame an**
317 **animal?** Archaeological evidence indicates that in the Middle East, and probably
318 Egypt, foraging bands settled near stands of edible grasses, the genetic

Commented [RD15]: Substitute:

Why do you think artists painted these pictures of animals, and why did they do it deep inside caves where few people were likely to see them?

Comment: The first question is nebulous and should be deleted. Starting the second one with "why do you think" is good, and there should be more questions with this phrasing because it implies that the experts themselves can only hypothesize about the motives of these artists.

Commented [RD16]: Start new paragraph here.

Commented [RD17]: Substitute:

Why do you think experts have argued that people made the huge change from gathering and hunting to farming over many generations without consciously knowing that they were doing it?

Comment: Avoid combining origins of agriculture and pastoral nomadism into one highly general question that lacks the specificity needed for classroom value. The second question is even more overgeneralized?

Commented [RD18]: Delete this question.

The assumption is wrong. There is no evidence that individual hunters found wild dogs or hogs and "tamed" them. The important issue here is animal domestication. Taming is another thing entirely. Zebras can be tamed, but they've never been domesticated. The course description does not really take up early animal domestication here, so I would leave it alone. I suggesting a question about horse domestication below.

ancestors of wheat and other grains. People began deliberately to sow plants that had favorable qualities, for example, varieties that were large, tasty, and easy to cook. In this way, they gradually domesticated those plants. Domesticated plants and animals became increasingly important to human diets regionally and turned people into farmers, that is, *producers* of food rather than simply *collectors* of it.

This huge change introduced a new way of life for humans – village agriculture. They could therefore live in larger settlements and accumulate more material goods than when they foraged for a living. Teachers emphasize that agriculture involved not only the act of farming but also a whole new way of life based on food production. Improved production meant that not everyone in a village had to spend all of their time securing the food supply. Food surplus also invited conflict with neighboring tribes eager to expand their own reserves. Another result of village agriculture is the development of tools. Early farmers gradually developed more varied stone tools, such as sickles to cut grain and grinding stones to make flour. They used fire to transform clay into durable pottery. They wove wool, cotton, and linen into textiles. Because the early millennia of agriculture involved more sophisticated stone tools, it is known as the Neolithic, or New Stone Age.

One of the major effects of the village agricultural way of life was an increase in social differences. In early villages adult men and women probably worked together to perform many necessary tasks and treated each other with near equality. Because villages likely included several extended families living closely

together, however, leaders inevitably emerged to guide group decisions and settle personal conflicts. Also, as soon as some families accumulated more stored food than did others and appointed guards to protect their wealth, the conditions for social inequality appeared. Teachers may ask students to examine differences in the contents of graves that archaeologists have excavated—some graves having jewelry, shells, or other fine materials and some having none of these things—for evidence about social ranking and inequality in early agricultural communities.

Agriculture developed independently in different areas of the world between 12,000 and 5,000 years ago and gradually spread outward from those areas. Students should compare physical and environmental maps with maps of the first sites of food production to make interpretations.

In some areas of the world, such as the steppes of Central Asia, the climate was unfavorable for farming, but ideal for supporting herds of domesticated animals, such as sheep, cattle, or horses. In these areas, some people created a new way of life based on the products of their livestock. They were nomadic and did not settle in villages. In fact, they were highly mobile, and often came into contact with settled societies, often to trade and sometimes to attack and conquer. By 4000 BCE there were three ways of life followed by humans – gathering and hunting, village agriculture, and pastoral nomadism.

The Early Civilizations of Mesopotamia, Egypt, and Kush

- How did civilizations, complex urban societies, develop in Mesopotamia,

Egypt, and Kush?

- What environmental factors helped civilizations grow? What impact did civilizations and complex urban societies have on the surrounding environment?
- How did people's lives change as states and empires took over these areas (increase in social differences, rule by monarchs, laws)?
- From 4000 BCE to 500 BCE, how did contact, trade, and other links grow among the urban societies of Mesopotamia, Egypt, Kush, India, and the eastern Mediterranean?

Between 10,000 and 4,000 BCE, farming spread widely across Africa and Eurasia. In the valleys of the Tigris and Euphrates (Fertile Crescent) and Nile rivers, people adapted to the rivers' flood cycles and the related seasonal cycles of plants and animals. Their adaptations allowed them to produce a surplus of food, which led to other changes in their cultures. Students learn that people who lived near the banks of those rivers began to use irrigation techniques to control water and extend farming, despite an increasingly arid climate. A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later. To frame the study of the emergence of civilizations, the teacher uses the question: **How did civilizations, complex urban societies, develop in Mesopotamia, Egypt, and Kush?** When communities began to intensify farming with new techniques, they were able to produce surplus food. Early farmers increased the size of their farms and used more resources in order to increase their yield. Focusing on the relationships

Commented [RD19]: See my substitutions where these questions appear below

Commented [RD20]: Substitute:

Why could complex societies emerge and cities be built in the Tigris-Euphrates and Nile valleys but not in the surrounding areas?

Comment: Like so many others, this question encompasses too much subject matter and lacks any analytical handle for teachers and students to grasp.

between resource requirements, agricultural production, and population growth, students learn that the population growth near agricultural areas was a first step in the development of larger settlements and cities. The surpluses they produced led to the rise of more complex social, economic, and political systems in those valleys.

The civilization of Mesopotamia, located in the valley of the Euphrates and Tigris Rivers (modern Iraq and part of Syria), and Egypt, which stretched along the Nile River, both arose in the fourth millennium BCE. Kush, a civilization in the upper Nile River region south of Egypt emerged in the second millennium BCE.

Teachers introduce students to the environmental roots of civilization with this question: **What environmental factors helped civilizations grow? What**

impact did civilizations and complex urban societies have on the surrounding environment? All these societies depended on their river locations

to build dense agricultural societies. First students examine maps to identify the environmental factors, such as climate, topography, and flood patterns, that caused these civilizations to rise up along rivers. The teacher might use either of the California EEI Curriculum Units 6.2.1.River Systems and Ancient Peoples, or 6.2.2 Advances in Ancient Civilizations. These lessons emphasize environmental causes and effects and the influence that the rise of civilization along these rivers had on the organization, economies, and belief systems of Mesopotamia and Egypt.

Teachers guide students through the development of each of these three civilizations separately, while frequently pointing out connections, similarities, and

Commented [RD21]: Substitute:

In what ways did the inhabitants of the Tigris-Euphrates and Nile valleys alter the physical and natural environment? What alterations are likely to have benefited society. What ones are likely to have damaged it.

Comment: The first question is nebulous, offering no direction to discussion. The second question should elicit an understanding that changing the environment might have either good or bad consequences.

Also, the environment of Kush is so different from the other two that bringing it in here is likely to complicate discussion.

411 differences among the civilizations (and also the Harappa civilization along the
412 Indus River and Chinese civilization along the Huang He [Yellow] River). The
413 following section discusses Mesopotamia first, followed by Egypt, and then by
414 Kush.

415 In the third millennium BCE, Mesopotamia was divided into a number of
416 kingdoms. Beginning in Sumer, the region of southern Mesopotamia, those early
417 kingdoms were dominated by large walled cities, each enclosing a royal palace
418 and a temple dedicated to the local god, along with densely packed housing for
419 the population. Walls were built around many of these cities in response to
420 aggression by neighboring kingdoms and competing warlords seeking to expand
421 their territory through conquest. By around 3,000 BCE, a second cluster of cities
422 arose in northern Mesopotamia and the area of modern-day Syria. Rulers of
423 these cities claimed to possess authority divinely bestowed by their city's god or
424 goddess. The city-states of Mesopotamia frequently fought one another over
425 resources, but they also formed alliances. At the end of the third millennium,
426 Sargon of Akkad (2270-2215 BCE) managed briefly to forge a unified empire
427 through conquest.

428 Students also examine the connections between Mesopotamia and other
429 areas with this question: **From 4000 BCE to 500 BCE, how did contact, trade,**
430 **and other links grow among the urban societies of Mesopotamia, Egypt,**
431 **Kush, India, and the eastern Mediterranean?** Trade was extensive, not only
432 among the Mesopotamian kingdoms, but also between Mesopotamia and
433 surrounding regions. The land had rich soil that produced abundant crops, but it

had no minerals. Merchants imported a red stone called carnelian from the Indus Valley, a blue stone called lapis lazuli from what is now Afghanistan, and silver from Anatolia (modern Turkey), which were used for jewelry and decorations in temples and palaces. From the Elamites on the Iranian plateau, merchants imported wood, copper, lead, silver, and tin. In some periods, trade and diplomatic exchanges took place between Mesopotamia and Egypt. Teachers introduce students to Mesopotamia's numerous technological and social innovations, including the wheel, the wooden plow, the seed drill, and improved bronze metallurgy, as well as advances in mathematics, astronomical measurement, and law. Essential for the functioning of the legal system and of the administrative structure of Mesopotamian kingdoms was the cuneiform writing system. The signs were written on clay tablets and could be used to represent phonetically many ancient languages, including Sumerian and Akkadian, the languages of Mesopotamia. Mesopotamians had a complex legal system and written laws, of which Hammurabi's are the best preserved, though not the earliest.

Next students explore the development of Mesopotamia society with this question: **How did people's lives change as states and empires took over this area?** In the Mesopotamian cities and states, a small elite group of political leaders (officials, warriors, "nobles") and priests held the most wealth and power, while the majority of people remained poor farmers, artisans, or slaves. Supported by the elites, kings established dynasties, and built large palaces.

Commented [RD22]: Substitute:
Did the lives of ordinary men and women change as a result of the rise of centralized states or empires in Mesopotamia? In what ways might they have changed?

Comment: "Took over this area" is misleading. States developed within particular areas. Also, restricting the question to "ordinary" people as opposed to elites offers more analytical bite.

456 Social groups were increasingly divided into a true social hierarchy.
457 Mesopotamia was a patriarchy and men had more power than women. However,
458 priestesses and noblewomen did have some access to power. For example,
459 Sargon placed his daughter in the powerful position of high priestess of the moon
460 god, starting a tradition that continued in the reigns of subsequent kings.
461 Monarchs' wives sometimes controlled their own estates. In the Mesopotamian
462 cities (and in all civilizations) the increase in social differences was a dramatic
463 change for humans.

Grade Six Classroom Example: Hammurabi's Code

To build student understanding of how human life changed in these early civilizations, Mrs. Stanton organizes a close reading of excerpts from Hammurabi's laws. Knowing that the text will be challenging for English Learners, she identifies the key passages in the text, the unfamiliar names, the academic vocabulary, and the literacy challenges that students will face. After putting students in groups of four, Mrs. Stanton distributes excerpted texts containing the first sentence of Hammurabi's prologue and the first six phrases of the second sentence (for all groups) and sets of six laws (different selections for each group which all show differentiated punishments for different classes of people.) Mrs. Stanton then explains that students will be analyzing this primary source to gather evidence to answer the question: **How did people's lives change under the rule of Hammurabi and the civilization in Mesopotamia?** She reminds students of the egalitarian life of the hunter-gatherers and limited hierarchy of villages. The students read their texts silently first and then discuss in their

Commented [RD23]: Substitute:

How might people's lives have changed as a result of the enforcement of Hammurabi's Code?

Comment: "Close reading" of the text should not yield such an over-generalized question.

groups: **What is this text about? What crimes do the laws punish?** For the second reading, Mrs. Stanton guides students through a sentence deconstruction chart of the first sentence, followed by a whole class discussion of Hammurabi's claims to divine authority as a protector of the people. For the third reading, the students mark up the text and write annotations in the margins. The teacher then models the structure of a social hierarchy pyramid on the board. For the fourth reading, each group analyzes their selection of laws, identifies the social groups, draws a social hierarchy diagram of those groups, and reports to the class orally and in writing. After class discussion, students answer text-dependent questions in a fifth reading. The students then write a summary paragraph about Hammurabi's Laws, using the words: monarch, prince, rule, Babylon, Marduk, conquered, righteousness, and social hierarchy.

CA HSS Standards: 6.2.4

CA HSS Analysis Skills (6–8): Research, Evidence, and Point of View 3, Historical Interpretation 1

CA CCSS for ELA/Literacy: RI.6.3, RI.6.10, SL.6.1, SL.6.4, L.6.4, RH.6–8.1, RH.6–8.2, RH.6–8.4, WHST.6–8.2, WHST.6–8.9

CA ELD Standards: ELD.PI.6.1, 2, 6, 11; ELD.PII.6.1

464

465 Next students look at how the states and empires in Mesopotamia changed

466 over time, focused on this question: **How did civilizations, complex urban**

467 **societies, develop in Mesopotamia?** Over the centuries, the cities of

468 Mesopotamia were divided into multiple states, conquered by invaders, and

Commented [RD24]: Substitute:

What were major differences in political and social organization between city-states, which thrived for long periods in Mesopotamia, and empires, such as the one Sargon built?

Comment: This question has already been posed in one way or another, and its flaccid and indeterminate.

469 combined into new states. While it is not possible or desirable to teach all the
470 states and groups that ruled over Mesopotamia, it is critical that students
471 understand the importance of the Persian Empire. The names of the empire
472 changed often with changes in the ruling groups (Achaemenids, Seleucids,
473 Parthians, Sasanians), but the Persian Empire maintained its continuity and its
474 domination over Mesopotamia, Persia, and often wide areas of southwestern
475 Asia and Egypt, from c. 500 BCE to c. 630 CE. It was the primary political and
476 cultural presence in western Asia during that period. Because the Persians
477 fought wars with the ancient Greeks, Greek writers often criticized the Persians.
478 However, the Persian ruled over a very large empire, from the Aegean Sea to the
479 Indus River, with policies of multicultural tolerance. After conquest by Alexander
480 the Great, Persia became a Hellenistic state under the Seleucids until the
481 Parthians conquered the area. The Parthians nevertheless maintained some
482 Hellenistic features and trade and diplomatic connections with other Hellenistic
483 states from Carthage to Bactria. Parthian Persia was the main rival of the Roman
484 Empire in the eastern Mediterranean. The Sasanians, who took over in 224 CE,
485 actively promoted Persian nationalism and Zoroastrianism as a state religion. As
486 the main heir of Mesopotamian civilization, the Persian Empire played as large a
487 role in world history as the Greeks or Romans.

488 Teachers point out that Mesopotamia and Egypt (as well as many other early
489 states) were dominated by a combination of religion and kingship. As they study
490 Egypt, students focus on the question: How did civilizations, complex urban
491 societies, develop in Egypt? They learn that from 3000 to 1500, unlike

Commented [RD25]: Substitute:
“and that included populations of great cultural diversity.”

Comment: “Multicultural tolerance” is over the top. Empires are multicultural by definition, but tolerance was a sometime thing. Do not romanticize ancient authoritarian and wealth-accumulating regimes.

Commented [RD26]: Substitute:
“their special Persian identity”

Comment: Most scholars would not introduce “nationalism” as a conceptual term for any period of history before the 18th century.

Commented [RD27]: Substitute:
(in fact all early states) were dominated by monarchs having religious beliefs and practices that legitimized their right to rule.

Comment: This statement needs sharpening.

Commented [RD28]: Substitute:
In what ways did the geography and annual flow of the Nile River contribute to the rise and endurance of a centralized state in Egypt?

Comment: There really was just one civilization and complex urban society in Egypt, but in any case the question is very weak as a classroom tool.

492 Mesopotamia, Egypt was usually united under a single king. Egyptian kings
493 claimed not only to have divine approval but to be deities themselves. The
494 Egyptians built immense pyramid tombs and grand temples for their rulers.
495 Teachers focus students' attention on the social and political power structures
496 with this question: **How did people's lives change as states and empires took**
497 **over this area?** The Egyptians prized order (*ma'at*) in all aspects of life,
498 including social rules and even careful preparations for the afterlife. Their social
499 hierarchy was an elaborate structure dominated by small elite groups of political
500 leaders (regional lords, officials, and warriors) and priests. The teacher points
501 out the similarity to Mesopotamia. Students analyze the Egyptian writing system
502 in comparison with Mesopotamian cuneiform. Both used a combination of signs
503 that represented sounds (phonemes) and ones that signified word or phrase
504 meanings (logograms). The Egyptians, however, used hieroglyphs and papyrus
505 and stone as writing surfaces rather than clay tablets.

506 Around 1500 BCE, Egypt entered the era known as the New Kingdom. Kings
507 such as Thutmose III expanded the Egyptian empire far up the Nile River into
508 what is now Sudan, and into the Levant, that is, the coastal region at the eastern
509 end of the Mediterranean. Teachers highlight Queen Hatshepsut (ca. 1479-1458
510 BCE) and King Ramses II, also known as Ramses the Great (1279-1212 BCE).
511 During Hatshepsut's reign, as throughout the whole New Kingdom, Egyptian art
512 and architecture flourished, and trade with distant lands brought enormous
513 wealth into Egypt. Ramses II's long reign was a time of great prosperity. He
514 fought battles to maintain the Egyptian Empire and built innumerable temples

Commented [RD29]: Substitute:

In what ways might the lives of Egyptian farmers, the great majority of the population, have changed with the rise of pharaohs and centralized governments?

Comment: States and empires did not "take over" the Nile valley. Rulers were not invaders from elsewhere, with a couple of exceptions. Also give the question some analytical heft for classroom discussion.

and monuments throughout Egypt. Students can analyze artistic representations of Hatshepsut, Ramses, and other pharaohs to make interpretations about the divine authority of the pharaoh (how artists represented their power, what qualities a pharaoh should have, and how Egyptian pharaohs were similar to and different from Hammurabi.) After the New Kingdom period, different empires, such as Kush, Persia, and Rome, took over Egypt.

Egypt created long trade connections in Eurasia and Africa. Teachers return to question: **From 4000 BCE to 500 BCE, how did contact, trade, and other links grow among the urban societies of Mesopotamia, Egypt, Kush, India, and the eastern Mediterranean?** Representatives of the king sailed up the Nile to Kush and penetrated the Red Sea coasts to obtain incense, ivory, and ebony wood. To the northeast, they acquired timber from the forests of Lebanon. New Kingdom pharaohs also nurtured ties through treaties and marriage with Middle Eastern states, notably Babylonia (in Mesopotamia), Mittani (in Syria), and the kingdom of the Hittites in Anatolia. Diplomatic envoys and luxury goods circulated among these royal courts, so that they formed the world's first international community of states. Students may create maps showing the trade routes and products that circulated among Egypt, Mesopotamia, Syria, Anatolia, Persia, and South Asia, as well as in the eastern Mediterranean. Students recognize that the number of states and the intensity of trade connections increased steadily from 1500 BCE to 300 CE.

The teacher transitions to the study of African civilization of Kush with this question: **What environmental factors helped the Kush civilization grow?**

Commented [RD30]: Substitute:

What products do you think Egypt might have wished to obtain from neighboring regions? What Egyptian products might neighbors have desired?

Comment: Because the subject here is Egypt and its near neighbors, frame the question in a way that is not so unwieldy. Dating the question to encompass 4,500 years seems useless.

538 **What impact did civilizations and complex urban societies have on the**
539 **surrounding environment?** Kush lay in the upper Nile Valley, where rainfall
540 was higher and where farm and cattle land stretched far beyond the banks of the
541 river. Kush had complex relations with Egypt. In some periods, Egyptian
542 pharaohs dominated Kush, taxing the population and extracting goods,
543 particularly gold. After the New Kingdom faded, Kush reasserted its
544 independence, though maintaining close contacts with Egypt. Next students
545 explore the question: **From 4000 BCE to 500 BCE, how did contact, trade,**
546 **and other links grow among the urban societies of Mesopotamia, Egypt,**
547 **Kush, India, and the eastern Mediterranean?** Teachers may introduce
548 comparisons between the societies of Kush and Egypt through pictorial
549 representations of the two architectural traditions. For example, kings of Kush
550 built pyramids, although they were smaller than Egypt's structures. In the first
551 millennium BCE, however, Kush developed a distinctive cultural style that
552 included painted pottery, the elephant as an artistic motif, an alphabetic writing
553 system, and a flourishing iron industry. The similarities between Egypt and Kush,
554 and the distinct features of each civilization, offer an opportunity for students to
555 analyze how one culture adopts products, styles, and ideas from another culture,
556 but adapts those borrowings to fit its own needs and preferences. Another way to
557 compare these civilizations is to have students trace how popular goods traded in
558 the Egyptian world were related to the natural resources available in Egypt and
559 Kush. They learn that Egyptian trade influenced the development of laws,
560 policies, and incentives on the use and management of ecosystem goods and

Commented [RD31]: Substitute:

How did the physical and natural environment of the region where Kush emerged differ from the environment in Egypt? Why could both regions support complex urban societies?

Comment: This notion of "environmental factors" helping a civilization "grow" is puzzling. Is the question probing for discussion of food resources? Teachers and students should not have to figure out the question before investigating it. The second question is simply mystifying. Delete it.

Commented [RD32]: Substitute:

What evidence do we have of contacts between Kush and Egypt and of Egyptian influence on Kush's society and culture? What evidence do we have of aspects of Kush's culture that developed independently of Egyptian influence?

Comment: The question extends way beyond the scope of the subject matter in this paragraph. Pose a question that addresses the subject here.

services in the eastern Mediterranean and Nile Valley, which had the long-term effects on the functioning and health of those ecosystems, through California EEI Curriculum Units 6.2.6/8, “Egypt and Kush: A Tale of Two Kingdoms.”

In the eighth century BCE, Kush’s ruler took advantage of political weakness in Egypt to conquer it, uniting a huge stretch of the Nile Valley under the twenty-fifth dynasty for nearly a century. Mapping the trade of Kush merchants with the Arabian Peninsula, India, and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE.

The Ancient Israelites (Hebrews)

- What were the beliefs and religious practices of the ancient Israelites?
How did the religious practices of Judaism change and develop over time?
- How did the environment, the history of the Israelites, and their interactions with other societies shape their religion?
- How did early Judaism support individuals, rulers, and societies?

The ancient Israelites, also known as the Hebrew people, emerged in the eastern Mediterranean coastal region about the twelfth century BCE. To begin the unit, the teacher introduces this question: **How did the environment, the history of the Israelites, and their interactions with other societies shape their religion?** Originally a semi-nomadic pastoral people living on the Mesopotamian periphery, by the eleventh century BCE they organized the kingdom of Israel. Founding a capital in the city of Jerusalem, they terraced the

Commented [RD33]: See my suggested changes to these question below.

Commented [RD34]: Delete this question.

Comment: If a teacher poses such a sprawling and somewhat illogical question, what should happen next in the classroom? To get anywhere with it students would have to break it down into multiple questions and start from there.

584 hillsides in their land and built up an agricultural economy. While their state did
585 not long survive, their religion, which became known as Judaism, made an
586 enduring contribution of morality and ethics to Western civilization.

587 In their study of Judaism as a monotheistic religion, students also have the
588 opportunity to analyze how the religion changed over time. Students focus on the
589 questions: **What were the religious beliefs and religious practices of the**
590 **ancient Israelites? How did the religious practices of Judaism change and**
591 **develop over time?** While many of main teachings of Judaism, such as a

592 weekly day of rest, observance of law, practice of righteousness and
593 compassion, and belief in one God, originated in the early traditions of the Jews,
594 other early traditions disappeared over time to be replaced by increased
595 emphasis on morality and commitment to study. **The teacher poses this historical**
596 **investigation question to students: How did the religious practices of Judaism**
597 **change and develop over time?** as they read selected excerpts from the Torah,
598 the first five books of the Hebrew Bible (Tanakh), which Christians refer to as the
599 Old Testament.

600 Judaism was heavily influenced by the environment, the history of the
601 Israelites, and their interactions with other societies. **The students return to the**
602 **question: How did the environment, the history of the Israelites, and their**
603 **interactions with other societies shape their religion?** The many farming
604 metaphors in the Torah show the pastoral/agricultural environment. The fragile
605 position of Canaan in the Fertile Crescent between more powerful neighboring
606 states dramatically affected the history of the Israelites. The Exodus from Egypt

Commented [RD35]: Substitute:

How did Hebrew ideas of the nature of god and the importance of law change during the first millennium BCE?

Comment: Greater specificity will send students in search of evidence.

Commented [RD36]: This paragraph repeats the same question.

Commented [RD37]: This question is repeated from the paragraph above. I suggest deleting it as unmanageable for discussion.

607 was an event of great significance to Jewish law and belief, especially the
608 concept of a special relationship or covenant between the Israelites and God.
609 After the Exodus, Saul, David, and Solomon—three successive kings who
610 probably lived in the eleventh and tenth centuries BCE—united the land of Israel
611 into a state. However, after Solomon’s reign, the unified kingdom split into two:
612 Israel in the north and Judah (from which we get the words Judaism and Jews) in
613 the south.

614 In addition to paying attention to change over time, the teacher asks students
615 to consider: **How did early Judaism support individuals, rulers, and**
616 **societies?** Between the tenth and six centuries BCE, Assyria and then
617 Babylonia absorbed all of Mesopotamia, some of Anatolia, and the Levant,
618 including the two Jewish states, into their huge empires. The Babylonians
619 deported many Jews to Mesopotamia, but in 539 BCE, Cyrus the Great, emperor
620 of the new empire of Persia, allowed the exiled Jews to return home. Later their
621 homeland was taken over by both Greek and Roman rulers. In 70 CE, the
622 Roman army destroyed the Jews’ temple in Jerusalem. As Jews lost their states
623 and spread out into many other lands, their religious practice and community life
624 had to adapt. During the Babylonian period, exiled Jews wrote down the sacred
625 texts that had previously been orally transmitted. When the temple was
626 destroyed, those texts were carried to new communities and preserved and
627 studied by religious teachers or sages, such as Yohanan ben Zaccai in the first
628 century CE, and passed on to younger generations. Many Jews left Canaan,
629 dispersing to lands throughout the Middle East, North Africa, and Europe. They

Commented [RD38]: Delete this question

Comment: This amorphous question has no concrete meaning.

carried with them the beliefs, traditions, and laws that served them in constituting new social and economic communities in many lands.

Ancient Greece

- How did the environment of the Greek peninsula and islands, the Anatolian coast, and the surrounding seas affect the development of Greek societies?
- What were the differences in point of view and perspective between the Persians and the Greeks, and between Athenians and Spartans?
- What were the political forms adopted by Greek urban societies? What were the achievements and limitations of Athenian democracy?
- How did Greek thought (a cultural package of mythology, humanistic art, emphasis on reason and intellectual development, and historical, scientific and literary forms) support individuals, states, and societies?
- How did Greek trade, travel, and colonies, followed by the conquests of Alexander the Great and the spread of Hellenistic culture, affect increasing connections among regions in Afroeurasia?

In this unit students learn about the ancient Greek world, which was centered on the Aegean Sea, including both the Greek peninsula and the west coast of Anatolia (modern Turkey). They begin with the question: **How did the environment of the Greek peninsula and islands, the Anatolian coast, and the surrounding seas affect the development of Greek societies?** An elongated coastline and numerous islands stimulated seaborne trade, as well as

Commented [RD39]: See my revisions of these questions below

653 easy communication between one community and another. The peninsula's
654 interior of mountains and deep valleys, by contrast, encouraged the
655 independence of small communities and city-states, rather than a unified empire.
656 Several waves of migration through the area brought significant changes to the
657 population and culture. Greeks were oriented toward the sea, dependent on
658 trade to feed themselves, and willing to move and settle colonies.

659 The ancient Greek world developed on the periphery of the Egyptian and
660 Mesopotamian civilizations. Greek foundations were laid by the Minoan
661 civilization on Crete and the Mycenaeans on the Greek peninsula. In the eighth
662 century BCE, Greek-speaking people began a major expansion. They developed
663 more productive agriculture, traded olive oil and wine to distant ports, and
664 founded colonies around the Black Sea, on the northern African coast, and in
665 Sicily and southern Italy. These developments contributed to an increasing sense
666 of shared Greek identity, as well as interchange of ideas and goods with
667 Egyptians, Phoenicians, and other neighboring peoples. Around 800 BCE, the
668 Greek language was written down, and shortly afterwards, Homer wrote the *Iliad*
669 and the *Odyssey*, two foundational epic poems, which shed light on the
670 Mycenaean world of fearless warriors who valued public competition and
671 individual glory.

672 Next teachers introduce the focus question: **What were the differences in**
673 **point of view and perspective between the Persians and the Greeks?** The
674 Greek city-states engaged in a pivotal conflict with the Persian (Achaemenid)
675 Empire in the fifth century BCE, and Greek identification of the Persians as their

Commented [RD40]: Substitute:
What distinctions can you make between ancient Greece and Persia
in terms of political organization or religious traditions?

Comment: Give students a concrete idea to address.

676 enemies has heavily influenced later European and American perceptions. The
677 Persian Achaemenid Empire was centered in present-day Iran and had
678 conquered Mesopotamia, Syria, Egypt, and Anatolia. Its rulers represented
679 themselves as agents of Ahuramazda, the supreme god in the regionally
680 important religion of Zoroastrianism. The Persians subjugated the Greek city-
681 states of western Anatolia, but they failed in three attempts to invade the Greek
682 peninsula and defeat the Greeks, including those in the cities of Athens and
683 Sparta, the most powerful city-states. Herodotus (ca 484-425 BCE) was a Greek
684 scholar who wrote a vivid narrative of these events in *The Persian Wars*, the first
685 history book. The clear distinction between the Greeks and Persians and the
686 continuing influence of Greek sources (rather than a balance between Greek and
687 Persian sources) gives the teacher a good opportunity to teach students about
688 point of view or perspective. Students can use images of the palace art at
689 Persepolis, particularly the tribute bearers staircase, to see the differences
690 between the ways the Greeks represented the Persians and the Persians
691 represented themselves.

692 Because the Greeks experimented with so many different forms of
693 government and wrote so much about politics, this is the ideal point for teachers
694 to focus on government types and citizenship, with the questions: **What were the**
695 **political forms adopted by Greek urban societies? What were the**
696 **achievements and limitations of Athenian democracy?** In contrast to large
697 empires such as the Persian Achaemenids, the Greeks organized the city-state,
698 or *polis*, with central government authority, control of surrounding farmland, and

Commented [RD41]: Substitute:
Students can use images of the palace art at Persepolis, particularly the tribute bearers staircase, to see how the Persians represented themselves. What evidence do we have that shows how Greeks represented Persians?

Comment: Examination of Persian imagery will not show how the Greeks represented Persians.

Commented [RD42]: Substitute:
How did political and social organization differ among the leading Greek city-states?

Give students questions that prompt analysis rather than just description.

699 the concept of citizenship. In most city-states, the earliest rulers were wealthy
700 aristocrats, but they were eventually replaced by tyrants, or personal dictators,
701 and later by oligarchies, that is, small groups of privileged males. A major
702 exception to this pattern was Athens, where a series of reforms in the sixth
703 century broadened the base of civic participation and paved the way for a limited
704 democratic system in the following century. In political and cultural terms, Athens
705 in the fifth century BCE was a highly innovative city. Students may compare its
706 system of direct democracy with modern representative democracy. In Athens,
707 every adult male citizen could vote on legislation, and citizens were chosen for
708 key offices by lot. These principles ensured that decision-making lay mostly in
709 the hands of average citizens. Students may analyze the advantages and limits
710 of this system. For example, women, foreigners, and slaves were excluded from
711 all political participation. In contrast to democratic Athens, Sparta was nearly the
712 equivalent of a permanent army base, its male citizens obligated to full-time
713 military training and rigorous discipline. To investigate the question: **What were**
714 **the differences in point of view and perspective between Athenians and**
715 **Spartans?** students use short quotations from Xenophon's writing about the
716 Spartans (about the training of boys and girls) to contrast with short quotations
717 from *Pericles's Funeral Oration*, recorded by Thucydides (from the first four
718 sentences of the third paragraph which address Athenian democracy and self-
719 image, and the fifth paragraph, which contrasts Athenian and Spartan military
720 training.) Since the sentences in these sources are long and complex, the
721 teacher has students underline the subjects, circle the verbs, and draw boxes

Commented [RD43]: Substitute:
In what ways did political, military, and social institutions differ in
Athens and Sparta?

Comment: "Point of view" and "perspective" are very fuzzy terms,
especially when the premise here seems to be that all Athenians and
all
Spartans have homogenous points of view. Also, students might ask,
"point of view and perspective" about what?

722 around the complements or objects of the sentence, points out parallel phrases
723 and clauses, and guides students through identifying references. After this
724 literacy activity, the teacher guides students through identifying the perspectives
725 of Xenophon and Pericles. While Xenophon was an Athenian who greatly
726 admired the Spartans, Pericles was the leader of Athens in the Peloponnesian
727 War against Sparta (431-404 BCE). His funeral oration was propaganda
728 designed to build Athenian morale and support for the war. The teacher then
729 divides the students into groups, and assigns them text-dependent questions.
730 For each of primary sources, students write out a statement of the author's
731 perspective and one piece of evidence in the text (such as a loaded word or a
732 statement that favors one side). Fighting between Greek city-states was chronic
733 and destructive. Athens at that time ruled large areas of the Aegean basin, but
734 Sparta's victory in the Peloponnesian War brought the Athenian empire to an
735 end. It also ended the classical age of Greece. Conflicts among the city-states
736 contributed to the military conquest of Greece by Philip II of Macedonia.

737 The cultural achievements of the classical Greeks were numerous. Teachers
738 have students consider the question: **How did Greek thought (a cultural**
739 **package of mythology, humanistic art, emphasis on reason and intellectual**
740 **development, and historical, scientific and literary forms) support**
741 **individuals, states, and societies?** Athens produced several philosophers
742 (Socrates, Plato, Aristotle), historians (Herodotus, Thucydides), and orators
743 (Demosthenes, Pericles). It also nurtured drama, both tragedy (Sophocles,
744 Euripides) and comedy (Aristophanes). The Greek art and architecture of the era

Commented [RD44]: Substitute
How would you define "naturalistic" art? Why do you think the
Greeks favored it? What are some examples of art from other
ancient societies or our own time that are valued but are not
naturalistic? Why do you think that many aspects of Greek
culture proved to be attractive models for peoples in much of
the Mediterranean and Middle Eastern regions?

Comment: This phrase "support individuals, states, and
societies" is nebulous and mystifying, so over-generalized that
classrooms can do nothing with it. Substitute a concrete and
analytical query.

Watch out for "emphasis on reason" because that phrase may imply
that Greeks "reasoned" in the sense of engaging in rational thought
more effectively than other peoples in the world, which is plainly
unsupportable.

emphasized naturalistic representations of human forms and buildings of beautiful proportions. The rich tales of Greek mythology influenced all forms of literature and art. Students may consider examples of ways in which Greek culture has had an enduring influence on modern society.

Next students investigate how Greek culture spread in the Hellenistic era, with the question: **How did Greek trade, travel, and colonies, followed by the conquests of Alexander the Great and the spread of Hellenistic culture, affect increasing connections among regions in Afroeurasia?** Philip II's son

Alexander of Macedonia (ruled 336-323) led a military campaign of unprecedented scope, conquering the Persian Empire, Egypt, Central Asia, and even to the Indus River valley. Following his death, his generals and their sons carved his short-lived empire into separate states. The following two centuries are known as the Hellenistic period. "Hellenistic" refers to the influence of Greek cultural forms in regions far beyond the Aegean, though in fact a lively interchange of products and ideas took place in the broad region from the Mediterranean to India. Athenian democracy did not survive, but Greek ideas, such as language, sculpture, and city planning, mingled creatively with the cultural styles of Egypt, Persia, and India. For example, the Egyptian goddess Isis took on a Greek-like identity and came to be venerated widely in the Hellenistic lands. The era also brought innovations in science and mathematics, for example, the principles of geometry came from Euclid, who lived in the Hellenistic Egyptian city of Alexandria. During the Hellenistic period, exchanges of products, ideas, and technologies across Afroeurasia increased greatly and

Commented [RD45]: Substitute:
How did Greek trade, colonization in the Mediterranean and Black Sea regions, and the conquests of Alexander the Great facilitate the spread of Hellenistic (Greek-like) culture far beyond the Aegean Sea region?

Comment: The question needs sharpening.

penetrated into many more regions, culminating with connections to China via the Silk Road. Cosmopolitan Hellenistic cities became sites of encounter for people of different cultures, religions, and regions. Eventually, the Hellenistic kingdoms west of Persia succumbed to the greater military power of Rome, which in turn absorbed many aspects of Greek culture.

The Early Civilizations of India

- How did the environment influence the emergence and decline of the Harappa civilization?
- How did the religion of Hinduism support individuals, rulers, and societies?
- How did the religion of Buddhism support individuals, rulers, and societies?
- During the Harappa civilization, the Vedic period, and the Maurya Empire, how did the connections between India and other regions of Afroeurasia increase?

In this unit students learn about ancient societies in India. They begin with the environment: **How did the environment influence the emergence and decline of the Harappa civilization?** The earliest civilization, known as Harappan civilization after one of its cities, was centered in the Indus River valley, though its cultural style spread widely from present-day Afghanistan to the upper Ganga plain (Ganges River). The Indus River and its tributaries, along with Saraswati (or Sarasvati) River, flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea. The

Commented [RD46]: See my suggested revisions of these questions below.

Commented [RD47]: Substitute:
Indus Valley

river valley was much larger than either Mesopotamia or Egypt, and its soil was very rich. Lessons two and four of the California EEI Curriculum Unit 6.5.1, “The Rivers and Ancient Empires of China and India,” have students locate and describe the physical features of the Indus and Ganges river systems in India. Investigating regional seasonal cycles, especially the summer monsoons, students provide examples of how these cycles benefitted the permanent settlement of early Indian civilization, helping them to recognize that humans depend on, benefit from, and can alter the cycles that occur in the natural systems where they live.

Arising in the third millennium BCE, the Harappan civilization attained its zenith between about 2600 and 1900 BCE. It was discovered by archaeologists in the 1920s. Digs have revealed that many Harappan cities, including Harappa and Mohenjo-daro, were well planned with streets laid out in grids and well-engineered sewers. Artifacts include pottery, seals, statues, jewelry, tools, and toys. The seals contain writing that has not yet been deciphered. Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, as well as small clay figures in the posture of the traditional Hindu greeting “namaste.” Evidence reveals active commerce between the cities of the Harappan civilization as well as foreign trade with Mesopotamia by sea. A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River. Archaeologists believe this civilization had its greatest stage of expansion from 2600 - 1700 BCE. The economic basis

814 of the civilization was surplus agriculture, though the cities of Mohenjo-daro and
815 Harappa carried on extensive trade. The Harappan civilization steadily declined
816 after 1900 BCE, perhaps owing to ecological factors such as seismic events,
817 deforestation, salt buildup in the soil, and persistent drought, including the drying
818 up of the Sarasvati River around 2000 BCE.

819 Indian history then entered the Vedic period (ca. 1500-500 BCE), an era
820 named for the *Vedas*, Sanskrit religious texts passed on for generations through
821 a complex oral tradition. In that period, according to many scholars, people
822 speaking Indic languages, which are part of the larger Indo-European family of
823 languages, entered South Asia, probably by way of Iran. Gradually, Indic
824 languages, including Sanskrit, spread across northern India. They included the
825 ancestors of such modern languages as Hindi, Urdu, and Bengali. The early Indic
826 speakers were most likely animal herders. They may have arrived in India in
827 scattered bands, later intermarrying with populations perhaps ancestral to those
828 who speak Dravidian languages, such as Tamil and Telugu in southern India and
829 Sri Lanka today. In the same era, nomads who spoke Indo-Iranian languages
830 moved into Persia. Indic, Iranian, and most European languages are related.
831 There is another point of view that suggests that the language was indigenous to
832 India and spread northward, but it is a minority position.

833 Later in the Vedic period, new royal and commercial towns arose along the
834 Ganges (aka Ganga), India's second great river system. In this era, Vedic culture
835 emerged as a belief system that combined the beliefs of Indic speakers with
836 those of older populations. Teachers focus students on the question: How did

Commented [RD48]: Telugu

Commented [RD49]: Delete sentence.

Comment: There is such a point of view, but it's not only a "minority position." It is an ideological position. It cannot be sustained by any respectable research on the origins and spread of the Indo-European languages.

the religion of Hinduism support individuals, rulers, and societies?

Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins. Ancient Hindu sages (brahmins and others) expounded the idea of the oneness of all living things and of Brahman as the divine principle of being. The Hindu tradition is thus monistic, the idea of reality being a unitary whole. Brahman, an all-pervading divine supreme reality, may be manifested in many ways, including incarnation in the form of Deities. These Deities are worshipped as distinct personal Gods or Goddesses, such as Vishnu who preserves the world, Shiva who transforms it, and Sarasvati, the Goddess of learning. Vedic teachings gradually built up a rich body of spiritual and moral teachings that formed the foundation of Hinduism as it is practiced today. These teachings were transmitted orally at first, and then later in written texts, the *Upanishads* and, later, the *Bhagavad Gita*. Performance of duties and ceremonies, along with devotion and meditation, became dimensions of the supreme quest to achieve oneness with God. That fulfillment, however, demands obedience to the moral law of the universe, called dharma, which also refers to performance of social duties. Dharma consists of natural, universal laws that underlie every person's duty towards themselves, their family, their community and nation. Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity. Progress toward spiritual realization is governed by karma, the principle of cause and effect by

Commented [RD50]: Substitute:
How did early Hindus understand and express the idea of a Supreme Being?

Comment: Here is another boiler plate question with this throw-away phrase, "support individuals, rulers and societies." It can have no classroom value.

which human actions, good and bad, affect this and future lives. Many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, respect for saints and gurus, and, above all, a profound acceptance of religious diversity, developed over this period.

As in all early civilizations, Indian society witnessed the development of a system of social classes. Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria. Jatis initially shared the same occupation and married only within the group. This system, often termed caste, provided social stability and gave an identity to each community. The *Vedas* also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers). A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself. In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the “Untouchables,” who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.

Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones. This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life. Over the centuries, the Indian social structure became more rigid, though perhaps not

883 more inflexible than the class divisions in other ancient civilizations. When
884 Europeans began to visit India in modern times, they used the word “caste” to
885 characterize the social system because of the sharp separation they perceived
886 between groups who did not intermarry and thus did not mix with each other.
887 Caste, however, is a term that social scientists use to describe any particularly
888 unbending social structure, for example, slave-holding society in the American
889 south before the Civil War, which can make the “caste” label offensive. Today
890 many Hindus, in India and in the United States, do not identify themselves as
891 belonging to a caste. Teachers should make clear to students that this was a
892 social and cultural structure rather than a religious belief. As in Mesopotamia and
893 Egypt, priests, rulers, and other elites used religion to justify the social hierarchy.
894 Although ancient India was a patriarchy, women had a right to their personal
895 wealth, especially jewelry, gold, and silver, but fewer property rights than men.
896 They participated equally with their husbands in religious ceremonies and festival
897 celebrations. Hinduism is the only major religion in which God is worshipped in
898 female as well as male form.

899 One text Hindus rely on for solutions to moral dilemmas is the *Ramayana*, the
900 story of Rama, an incarnation or avatar of Vishnu, who goes through many
901 struggles and adventures as he is exiled from his father’s kingdom and has to
902 fight a demonic enemy, Ravana. Rama, his wife Sita, and some other characters
903 are challenged by critical moral decisions in this epic work. The teacher might
904 select the scene in which Rama accepts his exile, or the crisis over the broken
905 promise of Sugriva, the monkey king, and then ask students: **What is the moral**

906 **dilemma here? What is the character's dharma?** In this way, students can
907 deepen their understanding of Hinduism as they are immersed in one of ancient
908 India's most important literary and religious texts.

909 Students now turn to the question: **How did the religion of Buddhism**
910 **support individuals, rulers, and societies?** Buddhism emerged in the sixth
911 century BCE in the moral teachings of Siddhartha Gautama, the "Buddha".
912 Through the story of his life, his Hindu background, and his search for
913 enlightenment, students may learn about his fundamental ideas: suffering,
914 compassion, and mindfulness. Buddhism waned in India in the late first
915 millennium CE as the result of a resurgence of Hindu tradition. Buddhist monks,
916 nuns, and merchants, however, carried their religion to Sri Lanka (Ceylon),
917 Central Asia, China, and Southeast Asia, where many people continue to follow it
918 today. In India, through the teachings of Mahavira, Jainism, a religion that
919 embraced the dharmic idea of ahimsa, or nonviolence, paralleled the rise of
920 Buddhism. It has continued to play a role in modern India, notably in Mohandas
921 Gandhi's ideas of nonviolent disobedience.

922 In the late fourth century BCE Chandragupta Maurya unified most of India
923 through conquest and diplomacy and established the Maurya Empire. Teachers
924 pose the question: **During the Maurya Empire, how did the connections**
925 **between India and other regions of Afroeurasia increase?** Governing a
926 powerful empire with a million-man army, the Maurya dynasty maintained strong
927 diplomatic and trade connections to the Hellenistic states to the west. The
928 Maurya Empire reached its peak under the rule of Chandragupta's grandson

Commented [RD51]: Substitute:

In what circumstances did Buddhism emerge in India considering that Hindu beliefs and traditions were already widely practiced?

Comment: The same boilerplate phrase. How would teachers and students grapple with such a vague generality as "How did the religion of Buddhism support societies?"

Commented [RD52]: Substitute:

Why do you think the rulers of the Maurya empire found it in their interest to encourage commercial and diplomatic ties with kingdoms of the Middle East and Egypt?

Comment: "How did connections . . . increase" gives students no guidance for considering cause, consequence, or other analytical goal. Need a concrete question that prompts examination of evidence.

Ashoka (268-232). Beginning his reign with military campaigns, he had a strong change of heart, converted to Buddhism, and devoted the rest of his rule to promoting nonviolence, family harmony, and tolerance among his subjects. The Maurya Empire broke up into small states in the early second century BCE.

The Early Civilizations of China

- How did the environment influence the development of civilization in China?
- What factors helped China unify into a single state under the Han Dynasty? What social customs and government policies made the centralized state so powerful?
- How did the philosophical system of Confucianism support individuals, rulers, and societies?
- How did the establishment of the Silk Road increase trade, the spread of Buddhism, and the connections between China and other regions of Afroeurasia?

In this unit students study early Chinese civilization, that emerged first in the Huang He (Yellow) River valley with the Shang dynasty (ca.1750-1040 BCE) and later spread south to the Yangzi River area. Students begin their study with the question: **How did the environment influence the development of civilization in China?** The Huang He could be a capricious river, exposing populations to catastrophic floods. On the other hand, farmers supported dense populations and early cities by cultivating the valley's loess, that is, the light, fertile soil that

Commented [RD53]: See my suggested revisions below.

Commented [RD54]: Substitute:
How did the Huang He and Yangzi river systems contribute to the development of complex urban society in China?

Comment: This question is much too fuzzy.

yielded bountiful grain crops. Through lesson five of California EEI Curriculum Unit, “The Rivers and Ancient Empires of China and India,” students learn about the importance of ecosystem goods and services to the early Chinese. Humans and human communities benefit from the dynamic nature of rivers and streams in ways that are essential to human life and to the functioning of our economies and cultures. Building on its agriculture and natural resources, the Shang society made key advances in bronze-working and written language. Some of the evidence about the Shang comes from “oracle bones,” that is, records of divination inscribed on animal bones. The script on the oracle bones is the direct ancestor of modern Chinese characters, a logographic script that differs from the alphabetic systems that developed in other parts of the world.

The Zhou dynasty (1122-256 BCE), the longest lasting in China’s history, grew much larger than the Shang by subjecting local princes and chiefs of outlying territories to imperial authority. By the eighth century BCE, however, many of these subordinate officers built up their own power bases and pulled away from the center, partly by perfecting iron technology to make armaments. The Zhou gradually weakened, plunging China into a long period of political instability and dislocation, especially during the Warring States Period, which lasted nearly two centuries.

In those times of trouble, the scholar Confucius (551-479 BCE) lived and wrote. His teachings were the basis of the philosophical system of Confucianism which had a major influence on the development of Chinese government and society. Students focus on the question: **How did the philosophical system of**

975 **Confucianism support individuals, rulers, and societies?** He tried to make
976 sense of the disrupted world he saw, and he proposed ways for individuals and
977 society to achieve order and goodness. By examining selections from the
978 *Analects*, or “sayings” of Confucius, students learn that, as with Socrates and
979 Jesus, his ideas were written down by others at a later time. In Confucian
980 teachings, which were elaborated by other scholars in later centuries, good
981 people practice moderation in conduct and emotion, keep their promises, honor
982 traditional ways, respect elders, and improve themselves through education.
983 Confucius emphasized ritual, filial piety and respect for social hierarchy, and
984 promoted the dignity and authenticity of humanity. He encouraged the most
985 educated, talented, and moral men to serve the state by becoming scholar-
986 officials, which later made the government of China stronger. He also, however,
987 instructed women to play entirely subordinate roles to husbands, fathers, and
988 brothers, though some educated Chinese women produced Confucian literary
989 works.

Commented [RD55]: Substitute:
What values and practices of the Confucian promote both harmony
in families and just and effective government?

Comment: This stock phrase “support individuals, rulers, and
societies” should be eliminated in the course descriptions of all
grade levels.

Grade Six Classroom Example: The Impact of Confucianism

In order to help her students understand the social impact of Confucianism, Ms. Aquino asks them to read “Selections from the Confucian *Analects*,” available on the Asia for Educators website from Columbia University in short excerpts with DBQ questions by topic. Specifically, she has students read and analyze *Analects* 1.2, 4.16, and 12.2, on filial piety and humaneness, excerpts from the *Classic of Filiality*, and Ban Zhao’s *Admonitions for Women* (the first three paragraphs) written by a woman during the Han dynasty, all on the Asia for

Educators website from Columbia University.

Ms. Aquino first introduces the sources and explains the purpose of the reading is to help answer the question: **How did the philosophical system of Confucianism support individuals, rulers, and societies?** Students undertake close readings of each document one at a time. They attempt the first reading alone.

In the second reading, Ms. Aquino provides sentence deconstruction charts to show students the cause-and-effect structure of the compound sentences of these texts. As her students are reading, Ms. Aquino clarifies that “humaneness” refers both to good individual behavior and social order. Ms. Aquino then asks student pairs to discuss: **What is the relationship between individual good behavior and social order (or the greater good of society)?** Each pair writes down their answer and cites one piece of evidence from the reading to support their answer. Ms. Aquino then has pairs of students share out their answers and evidence, and points out that to Confucius nothing was more important to social order than the good behavior of all individuals.

In the third reading, students mark up the text, underline the positive things that a person should do or be, circle the negative things that a person should not do or be, and draw a box around any words they don’t understand. After students have gone through the first two texts, Ms. Aquino asks students to share out the words that they have underlined while the teacher records those words on the board under the title “Men.” Then she explains that the final text, Ban Zhao’s *Admonitions*, was written by a woman for an audience of women, unlike the first

two texts, which were written by men mostly for an audience of men. Students do the above close readings with the Ban Zhao text, and the teacher records the positive attributes they have underlined on the board under the title “Women.” Next student groups fill out a Venn diagram to compare and contrast the positive features for men and those for women. As a group, they decide which are the most important similarities and differences, and write a group claim to answer the question: How was the Confucian ideal behavior different for men and women?

To help English learners with academic vocabulary, Ms. Aquino gives them sentence starters as a model, such as “While under Confucianism men were supposed to _____ and women were supposed to _____, both had the responsibility to _____.” and “To maintain order in society, Confucians believed that both men and women should _____, but only men had the responsibility to _____, while women _____.” Finally, each group cites and analyzes three pieces of evidence (one from each source) on an evidence analysis chart.

CA HSS Standards: 6.6.3, 6.6.4

CA HSS Analysis Skills (6–8): Research, Evidence and Point of View 5

CA CCSS for ELA/Literacy: SL.6.1, L.6.5, L.6.6, RH.6-8.1, RH.6-8.2, WHST.6-8.1, WHST.6-8.7, WHST.6-8.9

CA ELD Standards: ELD.PI.6.1, 3, 6a, 6b, 10b, 11a; ELD.PII.6.1, 6

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Daoism was a second important philosophical tradition begun in this early

992

period. According to Chinese tradition, Laozi (Lao-tzu) was another sage who,

lived around the same time as Confucius and developed an alternative set of teachings. Daoism emphasized simple living, shunning of ambition, harmony with nature, and the possibility of a blissful afterlife. Teachers should note that the Pinyin Romanization system (Laozi and Daoism) is now more widely used than the Wade-Giles system (Lao-tzu and Taoism) used in the standards.

Next students turn to Chinese imperial government, with the questions: **What factors helped China unify into a single state under the Han Dynasty? What social customs and government policies made the centralized state so**

powerful? China's long era of division ended when Shi Huangdi (221-210 BCE), a state-builder of great energy, unified China from the Yellow River to the Yangzi River and created the Qin dynasty. In less than a dozen years, he laid the foundations of China's powerful imperial bureaucracy. He imposed peace and regularized laws. He also severely punished anyone who defied him, including Confucian scholars, and he uprooted tens of thousands of peasant men and women to build roads, dykes, palaces, the first major phase of the Great Wall, and an enormous tomb for himself. Teachers may introduce students to the excavations of this immense mausoleum, which have yielded a veritable army of life-sized terra cotta soldiers and horses. Shi Huangdi is also well known for employing scholars to standardize and simplify the Chinese writing system, which provided the empire with a more uniform system of communication.

Shi Huangdi's Qin Dynasty soon fell to the longer-lasting Han dynasty (206 BCE-220 CE), which unified even more territory and placed central government in the hands of highly educated bureaucrats. Immersed in Confucian teachings,

Commented [RD56]: Substitute:
Did the methods that Shi Huangdi of the Qin Dynasty use to unify China make him a cruel tyrant or a great political builder and organizer?

Comment: Initially China achieved unity under the Qin dynasty. As a teacher, I would not know how to interpret a question like "What social customs . . . made the centralized state so powerful?"

these scholar-officials promoted the idea that peace in society requires people to think and do the right thing as mapped out by tradition. Harmony in the family was seen by Confucians as the key to harmony in the world. Ethical principles should uplift the state. Rulers should govern righteously because when they do they enjoy the trust of their subjects. The benevolent ruler demonstrates that he possesses divine approval, or the “mandate of heaven,” an idea that first emerged in Zhou dynasty times. But if the monarch is despotic, he risks losing that mandate, bringing misfortune on his people and justifiable rebellion. Promotion of Confucianism helped create a strong, stable government and social order in China. All educated men (from the emperor on down) were trained to serve the state and act morally for the good of the people, rather than to seek profit. The highest social rank (under the imperial family) was to be a scholar-official, rather than a warrior, priest, or merchant.

In the first century CE, Han officials governed about 60 million people, the great majority of them productive farmers. Major technological advances of the era include new iron farm tools, the collar harness, the wheelbarrow, silk manufacturing, and the cast-iron plow, which cultivators used to open extensive new rice-growing lands in southern China. Han power declined in the second century CE, as regional warlords increasingly broke away from centralized authority, leading to some 400 years of Chinese disunity. However, the ideal that China should be unified was never lost, and later dynasties modeled themselves after the Han, as they united the whole territory under one centralized state, governed by Confucian principles using scholar-officials, and tried to keep the

1039 Mandate of Heaven.

1040 The Han Dynasty also established important connections with other cultures,
1041 as students investigate with the question: **How did the establishment of the**
1042 **Silk Road increase trade, the spread of Buddhism, and the connections**
1043 **between China and other regions of Afroeurasia?** The spread of the Han
1044 empire to the north and west, concern about nomadic raiders from the north led
1045 to seek contact with societies to the west. At the end of the second century BCE,
1046 the Han Chinese empire and the Parthian Persian empire exchanged
1047 ambassadors. Chinese ambassadors (and merchants) gave gifts of silk cloth to
1048 the Parthians, Kushans, and other Central Asian states. Quickly realizing the
1049 value of silk, merchants from Persia, the Kushan and Maurya empires, and other
1050 Central Asian states began to trade regularly with Chinese merchants. Caravans
1051 of luxury goods regularly traveled the overland trade route, “the Silk Road” (really
1052 a number of routes, trails and roads) that crossed the steppes north of the
1053 Himalayas. Maritime commerce along the chain of seas that ran from the East
1054 China Sea to the Red Sea also developed rapidly in that era. Students outline the
1055 land and sea trade routes on a map, preferably a map of Afroeurasia, so that
1056 they can see that connections now spread all the way across the middle of
1057 Afroeurasia, from the Atlantic to the Pacific. Ideas also spread along the trade
1058 routes. In the climate of insecurity after the fall of the Han empire, missionaries
1059 began spreading Buddhism along the Silk Road to China. Students analyze the
1060 style of carvings of Buddhas and paintings from Dunhuang and Yungang which
1061 combine Indian, central Asian, and Chinese artistic influences.

Commented [RD57]: Substitute:

Why did China and societies to the west want to establish overland contacts with one another even though thousands of miles of steppes, mountains, and deserts separated these societies?

Comment: This answer to the question is self-evident. That is, “The Silk Road increased trade because it was a road for transporting silk.” The Silk road increased connections by providing a road between distant places.

1062

1063 **The Development of Rome**

- 1064 • What were the strengths and weaknesses of the Roman Republic? Why
- 1065 did the Roman Republic fall?
- 1066 • How did the Romans advance the concept of citizenship?
- 1067 • How did the environment influence the expansion of Rome and its
- 1068 integrated trade networks?
- 1069 • How did other societies (the Greeks, Hellenistic states, Han China,
- 1070 Parthian Persia) influence and affect the Romans?

1071 The final unit on Rome presents a challenge to teachers because it is also

1072 taught in seventh grade. The sixth-grade teacher emphasizes the development of

1073 the Roman Republic and the transition to the Roman Empire, focusing on the

1074 themes of environment, political systems and citizenship, and increasing trade

1075 and connections between societies. The teacher also uses this unit to draw

1076 together major themes from the course by comparing Rome to earlier and

1077 contemporaneous societies and provide closure to the course. The teacher

1078 begins with the influences of the Greeks and Hellenistic culture on Rome, with

1079 this question: How did other societies (the Greeks, Hellenistic states, Han

1080 China, Parthian Persia) influence and affect the Romans? Originally a small

1081 farming community on the central west coast of the Italian peninsula, Rome was

1082 on the edge of the prosperous eastern Mediterranean sphere dominated by

1083 Greeks, Egyptians, and peoples of the Levant. The Roman Republic grew in the

1084 Hellenistic environment and drew on the trade, technology, and culture of the

Commented [RD58]: See my revisions of these questions below.

Commented [RD59]: Substitute:
What evidence do we have of the influence of Greek and Hellenistic cultural influence on Rome in its early centuries? How did Greek-speaking peoples and early Romans come into contact with one another?

Comment: This is unmanageable classroom question. Go for a concrete question that permits students to engage in historical thinking.

1085 Greeks. Through military action, diplomacy, and the practice of granting
1086 citizenship to conquered peoples, the Romans were able to unite the entire
1087 coastal area around the Mediterranean into a single empire and to extend that
1088 empire into Europe. Roman culture absorbed much of the Greek and Hellenistic
1089 traditions. Rome's own innovations included the arch, concrete, technologically
1090 sophisticated road building, and a body of laws that has had immense influence
1091 on legal systems in Europe, the United States, and other parts of the world.

1092 Students probe more deeply into Roman politics with this question: **How did**
1093 **the Romans advance the concept of citizenship?** Citizenship, republican
1094 institutions, and the rule of law are major Roman contributions to civics.

1095 According to Roman tradition, Vergil's *Aeneid*, and the works of the historian
1096 Livy, Romulus, a descendant of the Trojan Aeneas, founded the city in 753 BCE.
1097 Kings first ruled Rome, but a republic replaced the monarchy in 509 BCE. The
1098 Romans adopted a distinct form of democracy, based on the Athenian model,
1099 with legislative power resting not with the entire mass of citizens, but with their
1100 representatives. Even though the political system experienced many problems as
1101 Rome grew in size, Roman culture provided very stable idea of citizenship.

1102 Whereas the ancient Greeks valued competition and individual achievement, the
1103 highest virtue to the Romans was duty to their families, to the state, and to the
1104 gods. They idealized the virtue of public service, as depicted in the story of
1105 Cincinnatus, who according to Roman sources was living on a farm when he was
1106 chosen to serve as dictator during a hostile invasion in 458 BCE. Cincinnatus
1107 gave up his power after the defeat of the enemy to return to his simple life on the

Commented [RD60]: Substitute:
How did the Romans practice the concept of citizenship in political
and social life?

Comment: "Advance the concept" is not clear. Advance it from
what? Is the assumption that the Romans advanced the concept
beyond the Greek idea? Is it clear that they did?

1108 farm. His selfless devotion to public service inspired later leaders such as
1109 George Washington. Just as Confucian teachings on the ideal of government
1110 service strengthened Chinese government and society, the Roman ideal of the
1111 duty of a citizen to the state gave considerable stability to the state and social
1112 order.

1113 The legend of Cincinnatus also emphasizes that the duty of a Roman to the
1114 state was often to fight. The Roman military was large, tough, and powerful.
1115 Environmental factors also influenced Rome's expansion, which students
1116 analyze with this focus question: **How did the environment influence the**
1117 **expansion of Rome and its integrated trade networks?** During the Early
1118 Republic (509-264 BCE), the Romans took over the entire Italian peninsula,
1119 whose fertile valleys and coastal plains produced bountiful harvests of wheat,
1120 wine, olive oil, and wool. Rome defeated its nearby neighbors in a series of wars
1121 and partially incorporated them into the young state, which ensured a steady
1122 supply of soldiers for the growing army. Expansion around the Mediterranean rim
1123 began in the third century BCE, when Rome defeated the maritime state of
1124 Carthage in the Punic Wars. By devastating Carthage, Rome gained thousands
1125 of square miles of wheat land in Sicily and North Africa, as well as a windfall of
1126 Spanish silver. In the decades before and after the turn of the millennium, Rome
1127 also conquered the Hellenistic kingdoms of Greece and Egypt.

1128 As Rome grew in size, the republican government that had worked for it as a
1129 small city-state became more and more overwhelmed. The teacher introduces
1130 the focus question: **What were the strengths and weaknesses of the Roman**

Commented [RD61]: Substitute:
In what ways did early Rome's location on the northern side of the
Mediterranean Sea serve that state's imperial expansion and the
growth of its economy?

Comment: The question implies that the "then environment" has a
clear, unitary definition, when it does not. Questions should be
founded in concrete historical events and developments.

Republic? Why did the Roman Republic fall? Rome's constitution distributed power among elected officials, the citizen body, and the oligarchic senate, but in practice decision-making lay with the senate, especially with its most influential members. One problem was that only certain elite citizens, called the patricians, had access to the senate and thus to political power. Other citizens, called the plebeians, challenged the elite patricians in violent conflicts. Plebeians finally won legal protections against patrician power and access to high political offices. However, as the Roman army conquered the entire Mediterranean basin, massive wealth from trade and spoils, as well as large numbers of slaves, poured into Italy. This increased the divide between wealthy (senators, patricians, and some plebeians) and poor (most plebeians, conquered foreigners, and slaves) and put great strain on the Roman political system.

By the Late Republic (133-31 BCE), political competition between senators became intense and increasingly violent. A succession of ambitious generals used the loyal armies to challenge each other and, increasingly, the authority of the entire senate, which the statesman and author Cicero symbolized. This discord culminated in the dictatorship of Julius Caesar and, under his successor Augustus (31 BCE-14 CE), in the establishment of what was in essence a monarchy and a new ruling dynasty. Augustus refused the title of king and pretended to defer to the senate, but his control over Rome was complete. Rulers afterwards took the title emperor. For much of the first two centuries CE, the Roman Empire enjoyed political and territorial stability, and the provinces

Commented [RD62]: A good question because it requires critical thinking about causation.

1153 benefited from new roads, a standardized currency, economic growth, and
1154 peaceful conditions.

1155 Returning to the question: **How did the Romans advance the concept of**

1156 **citizenship?** students evaluate the Roman Republic. The Roman republic

1157 provided a model for future democratic institutions and the development of civic

1158 culture and citizenship, in the early U.S. and other modern nations. Students

1159 consider ways in which modern writers, artists, and political leaders have

1160 appropriated Greek and Roman ideals, values, and cultural forms as worthy

1161 models for civil society. Besides the borrowed words (senate and capitol, for

1162 example), architectural styles, and rhetorical models, later democratic states

1163 were inspired by the heroic civic models of Cincinnatus, the Horatius brothers,

1164 and Cicero, who defended the state and its republican institutions even when it

1165 was not in their self-interest. The struggle of Roman groups to widen political

1166 participation to the plebeians, to control the growing empire without allowing

1167 individuals to grow too wealthy or too powerful, and to harness the power of the

1168 military leaders to the service of the state, also offered sobering examples of how

1169 republicanism could be undermined by social conflict, individual self-interest, and

1170 military power. The teacher asks students why Romans allowed Julius and then

1171 Augustus Caesar to take over the republic. Both were successful military leaders

1172 who delivered peace after a long period of civil war. **Did the Romans give up**

1173 **freedom for order and peace?**

1174 However, even after Rome became an empire, the idea of citizenship

1175 remained strong. Wealthy Romans regularly contributed their personal funds to

Commented [RD63]: This question is repeated, so here is same recommendation as above:

Substitute:
How did the Romans practice the concept of citizenship in political and social life?

Comment: "Advance the concept" is not clear. Advance it from what? Is the assumption that the Romans advanced the concept beyond the Greek idea? Is it clear that they did?

1176 build civic structures, fund entertainments for the general public, and improve city
1177 life. The teacher has students analyze visuals from Pompeii of dedication
1178 plaques and inscriptions that are evidence of Roman civic contributions. **Why did**
1179 **wealthy Romans pay for these public structures and events? What did**
1180 **citizenship mean to them? How did the Romans advance the concept of**
1181 **citizenship?** The teacher connects the Roman example to the responsibilities of
1182 students as citizens of the U.S. and to opportunities for service learning projects.
1183 Students make a social hierarchy pyramid of Roman society and recognize
1184 that by the Late Republic, Rome had a huge population of slaves. The teacher
1185 has them compare and contrast the social hierarchy of Rome and other earlier
1186 societies. Roman fathers had power over their families and dependents. Women
1187 who were not enslaved could achieve citizenship, though with several
1188 restrictions. They could neither attend the popular assemblies that had certain
1189 legislative powers nor serve as elected magistrates. They could, however, make
1190 wills, sue for divorce, circulate openly in public, and hold certain religious offices.
1191 Also, wives and mothers in wealthy families sometimes exerted great influence
1192 on public decisions. The teacher emphasizes that all the urban societies studied
1193 in the course, like most premodern societies, were patriarchies, with small
1194 wealthy and powerful elite groups and very large poor populations who worked at
1195 farming. Unlike Han China, however, much of the farming in Rome was done by
1196 slaves.
1197 Finally students investigate the question: **How did other societies (the**
1198 **Greeks, Hellenistic states, Han China, Parthian Persia) influence and affect**

Commented [RD64]: Delete this question because it is being posed for the third time.

1199 **the Romans?** Rome at its height was at the center of a web of trade routes by
1200 land and sea. Huge plantations worked by slave labor produced grain to feed the
1201 Roman cities. Uniting the diverse environments of Egypt, North Africa, Syria,
1202 Anatolia, Greece and Europe gave Romans access to vast resources. Roman
1203 roads united the empire, and trade routes by land and sea connected it with
1204 eastern Asia. Wealthy Romans dressed in silk imported from China and jewels
1205 imported from India. Students create maps of the trade routes across Afroeurasia
1206 that connected the Roman and Han empires with the Persians and Central
1207 Asians as middlemen. The teacher has student pairs examine a physical map of
1208 Afroeurasia and a map of the Roman Empire at its furthest extent. He or she
1209 asks the students to predict where the Romans would expand next. Student pairs
1210 write down a prediction and give geographical evidence to support it. This
1211 analysis shows that the Romans had actually conquered all the desirable land
1212 around them, with the exception of Persia. To the north was a cold land of forests
1213 and barbarians, to the south and southeast were deserts, to the west, the ocean.
1214 The teacher points out that this presented huge problems to Rome, which they
1215 will study in seventh grade.

1216 The Romans could not expand to the east because they could not defeat the
1217 Persian empire, first under the Parthians and then under the Sasanians. In the
1218 first century BCE, Roman attacked the Parthians from their base in Syria. This
1219 resulted in a catastrophic military defeat for Rome and confirmed the Parthian
1220 empire as Rome's chief rival for control over Mesopotamia. The Parthian and
1221 Sasanian Persian emperors promoted the religion of Zoroastrianism to

Commented [RD65]: Substitute:

Considering that as far as we know very few Romans visited China or Chinese visited Rome, how could commercial goods move thousands of miles between China and Rome?

Comment: A concrete analytical question is preferred to a sprawling, cumbersome one.

Commented [RD66]: Substitute:

The teacher points out that because either land beyond the Roman frontiers was economically undesirable or Rome's technological limitations prevented more distant conquests, the empire could no longer accumulated wealth as it once did. Students will take up this huge problem in grade seven.

Comment: "This" in the sentence is unclear, as is the antecedent for "they." The sentence needs to be sharper.

1222 strengthen the power of their state and build up a national identity. Fighting
1223 continued between the two empires along the border in a bitter conflict. However,
1224 religious ideas and trade products spread back and forth between the two
1225 enemies. Many Romans began to follow Mithraism, a religion from Persia and
1226 the east. Christianity spread back and forth across the Roman-Persian border.

Commented [RD67]: Substitute:
“unify the elite class.”

Comment: Avoid references to “nationalism” in the context of the ancient world. “National identity” is a concept best applied only to the modern world. Also most Persians were probably not Zoroastrians. That religion may have strengthened the solidarity of the elite class. That’s all.